

The Confessor's Tongue for October 24, A. D. 2021

18th Sunday After Pentecost: Theotokos "Joy of All Who Sorrow"; Martyr Arethas
In honor of St. Maximus the Confessor, whose tongue and right hand were cut off in an attempt by compromising
authorities to silence his uncompromising confession of Christ's full humanity & divinity.

October 24: Joy of All Who Sorrow

This holy icon became glorified in 1688.

Euthymia, the sister of Patriarch Joachim, living on Ordynka Street in Moscow, and suffering for a long time with a severe wound in a side, once, during a prayer to the Savior and the Mother of God, heard a voice that asked her to pray before the icon "Joy of All Who Sorrow" found in the local parish temple of the Transfiguration. When the Molioben was served before the holy icon and the patient was sprinkled with holy water, she instantly felt better and rose by herself from the bed. This miracle occurred on October 24 and in its memory the feast of the "Joy of All Who Sorrow" was established on this day. The Mother of God on this icon is represented in full stature with the eternal Child on her left hand. On both sides of the Mother of God are depicted two angels, and at her feet are depicted those praying and flowing to her for help and healing. This holy icon is found in the Temple of the Transfiguration on Ordynka Street in Moscow. Another wonderworking icon of the "Joy of All Who Sorrow" is found in the village of Ivanovo, Moscow Province. The service of the Mother of God "Joy of All Who Sorrow" is printed by the Synodal printing house in a special booklet.

Eastern Orthodox Church Guidelines of Attire and Conduct for Laity and Visitors

The following guidelines, which have been posted on the door to the church, are presented here as a reminder. Following these guidelines makes it much easier for all to worship with their attention fixed on the Lord rather than being distracted by dress and behavior inappropriate for the House of the Lord.

You are cordially welcomed to our church! This is an Orthodox Christian house of worship and prayer. You are invited to attend our services and celebration of the Divine Liturgy.

Out of respect for our Lord and Savior Jesus Christ, His Mother, and His Holy Church, for those who worship here, for the Holy Tradition and ancient customs of the Orthodox Christian Faith, and for one's own self-respect: suitable and modest attire, deportment, and behavior are earnestly requested of all guests and members. We enter the church to worship, not to draw attention to ourselves by our dress or lack thereof. We distract others from worship and may cause them to stumble when our dress and behavior are not appropriate for the Lord's House.

I. This means, minimally: short pants are not allowed anywhere in the church for men or women above 12 years of age. Women's skirts should cover the knees; no sleeveless shirts/ blouses or halters; no

bare midriffs. Men should wear long trousers. No beach, sports, or athletic gear or attire.

2. No t-shirts with slogans, logos, pictures, or mottoes; no tank tops. Shirts and blouses should be modestly buttoned or have modest necklines. Men, please remove caps or other head-coverings. Women may cover their heads.

3. Please turn off cell phones before entering.

4. Smoking is not allowed anywhere inside, nor is it permitted on the steps or front porch.

5. Food and drink are not to be brought into the church during services. Because of our shortage of space, food may be brought into the church during coffee hour or at other times approved by the priest.

6. If wearing it, women should blot their lipstick before receiving Communion and reverencing icons, the cross, or the chalice.

7. The worship service is for talking to God, not to one another. Please save all unnecessary speech for after the service.

8. When the Royal Doors to the Altar are open, you should stand up (if not already standing) facing the Altar (we never stand in church with our backs to the Altar), hands at your sides, or holding one over the other in front at the waist. Do not stand or sit with hands in pockets; do not fold your arms behind you or across your chest. If you must sit down, do not cross your legs or slouch. During the sermon, our bishop requests that adults not sit on the floor. When the Chalice is brought out for Holy Communion, you bow (to the waist on Sundays and Great Feasts of the Lord; to the ground on other days or feasts) and remain standing. The bread and wine on the small side table are only for those who have received Communion, unless a communicant brings you some bread. All may receive the *antidoron* bread distributed at the end of the service.

9. The candles are dedicated offerings made by the faithful; they are not to be disturbed or removed. Please do not disturb the oil lamps. Mature teens or adults may blow out candles that have burned to within an inch of the holder to facilitate cleaning.

10. No one should be going in and out during the Divine Liturgy without a dire reason (except parents dealing with small children). If you must leave, please exit quietly & discreetly so as not to distract fellow worshippers.

11. Set an example for the children by paying attention yourself. Don't make faces at the children or interact unnecessarily with them and so teach them that not paying attention and playing in church is acceptable.

12. The reception of Holy Communion is reserved for those who are baptized members of the Orthodox Church who have prepared themselves by prayer, fasting, participation in the divine services, and a recent Confession to an Orthodox Priest.

“Blessed is he that cometh in the name of the Lord”
to “worship the Lord in the beauty of holiness.”

Abortion and Medicine

Going back to the Old Testament and the Didache, the Christian Church has always rejected abortion and the exposure of unwanted children. At the end of the first century, the *Didache* declares “you shall not murder a child by abortion nor kill that which is born”. Christians may neither do anything that leads to the death of a child in the womb nor take the life of a child once it is born. To do so is to violate the Sixth Commandment: “thou shalt do no murder.” The Church’s canons from the third century on speak clearly on the matter in greater detail and prescribe heavy epitemias for those who commit the sin. Not only is a mother who aborts her child to abstain from holy communion for a period of 3-5 years, she also, if she has means, is to adopt an orphan. On this basis, Christianity brought an end to the ancient practice in the Roman Empire of exposing unwanted children.

Since the Supreme Court of the United States of America struck down state laws against abortion in 1973, our land has become saturated with the blood of innocent babies. Nearly a million a year have died since then. Worldwide, the World Health Organization estimates that 40-50 million babies are aborted each year. The rate in the United States has ranged from 17 to 21 abortions per 100 pregnancies between 2011 and 2017, which means a total of 800,000 to a million deaths a year. The total number of abortions in the US since 1973 is an estimated 62 million.

But if killing unborn children were not bad enough, some of these children face a still grimmer fate. There is a market for organs, brains, issues, and other body parts from babies that scientists and medical researchers use for many purposes. In some cases, these body parts are of no value unless they are harvested while the baby’s heart is still beating. This removal is performed without anesthesia, as the presence of the drug negatively affects the cells in the part being harvested.

Annamaria Cardinalli describes it thus in regards to the HEK 293 line of fetal stem cells, which is widely used.

HEK stands for human embryonic kidney. To harvest a viable embryonic kidney for this purpose, sufficiently healthy children old enough to have adequately-developed kidneys must be removed from the womb, alive, typically by cesarean section, and have their kidneys cut out. This must take place without anesthesia for the child, which would lessen the viability of the organs. Instead of being held, rocked, and comforted in the time intervening between their birth and their death, they have organs cut out of them alive.

There is no way that a spontaneous abortion could result in the cell line (as the kidneys cannot remain viable past the brief window in which they must be harvested) or that some brilliant researcher found a

way for great good to come out of a rare tragedy by making use of a child’s body donated to science after it was aborted. The deliberate killing of an unwanted child (a little girl, in the case of HEK 293) took place in the tortuous manner it did precisely to obtain her organs for research. The harvest of her organs was the direct cause of her death, prior to which, she was a living child, outside the womb.

(<https://www.crisismagazine.com/2021/catholic-conscience-and-the-covid-19-vaccine>)

It should go without saying that this is evil. It should also go without saying that no supposed good coming from this will justify committing this evil. Our own bishops issued an encyclical letter on fetal stem cell research in 2001 which condemned in no uncertain terms the use of fetal stem cells for research and the manufacturing of vaccines and medicines.

(<https://www.oca.org/holy-synod/statements/holy-synod/embryonic-stem-cell-research-in-the-perspective-of-orthodox-christianity>)

The controversy among Christians over the use of the so-called vaccines for Covid 19 have created an opportunity for greater moral awareness about the immoral practice among scientists and medical researchers of sacrificing the lives of unborn children to support their work. All three shots given emergency authorization in the US depend on fetal cells for their development—that is, these experimental gene therapies would not exist were it not for the use of fetal cells—the J&J shot was manufactured using fetal cells, while the other two were tested using them. Moreover, a number of vaccines commonly given to children are produced using fetal cells MMR, all Hepatitis A, some polio, some rabies, chickenpox, one shingles vaccine. You may find a complete list at Sound Choice Pharmaceutical Institute, “a 501 (c)3 non-profit organization with a mission to end human trafficking and exploitation for the purposes of biomedical research and commercial products.”

(<https://soundchoice.org/>, specific page: <https://soundchoice.org/vaccines/>)

Can a Christian justify the use of any medicine that depends on the sacrifice of a child for its existence? It is difficult to see how. Either we honor God and His command to do no murder and forego such research and the products it develops, or we disobey God to pursue of material health and safety by human means. Our principle for determining the morality of the use of a particular medicine, therapy, vaccine, or product should, I think, be this: any product that depends on the use of fetal cells, either by being produced using them or being tested on them should be considered defiling and immoral. Products that may have been tested on fetal cells after their creation, whose creation and production did not depend on them may be used with a clean conscience.

Moreover, can we continue to live complacently in a culture that not only murders babies in the millions out of convenience but also cruelly exploits them turning them into commodities for sale and raw materials for production? Will God bless this? Will

He not rather bring judgement upon us, unless we repent?

God has now given us an opportunity to know ugly things until now hidden to us. He gives us opportunity to reconsider our ways and to repent of any evil we have participated in, knowingly or unknowingly.

May God grant us humility, repentance, wisdom, and discernment in these disturbing, complex matters to know how to act for ourselves and to call for change. *Fr. Justin*

New Evidence for Infanticide in the Creation of the Fetal Cell Line Used for COVID Vaccine Testing

by Jon Rappoport October 20, 2021

“To obtain embryo cells, embryos from spontaneous abortions cannot be used, nor can those obtained by means of abortions performed via the vagina: in both cases, the embryo will be contaminated by micro-organisms.”

“The correct way consists in having recourse to Caesarian section or to the removal of the uterus. Only in this way can bacteriological sterility be guaranteed.”

“In either case, then, to obtain embryo cells for culture a programmed abortion must be adopted, choosing the age of the embryo and dissecting it while still alive, in order to remove tissues to be placed in culture media.”

“Given these premises, we face the dilemma of whether the deliberate systematic destruction of a human creature to obtain cell material can be justified, when it is recognized that this is of great interest to fundamental research and for the diagnosis of some human diseases. Are research and diagnosis of such great value that they justify the destruction of human beings?”

“The Geneva Declaration affirms that the doctor has the duty to take the greatest care to safeguard the life of a human being from its conception and will not, even under threat, use his knowledge to infringe humanitarian laws.” (1986-04-26; Herranz, Gonzalo; Il Sabato, no.15...Professor Herranz was, at the time, president of the Committee of Medical Ethics of Spanish Doctors and vice-president of the Permanent Committee of Medical Ethics of the European Community.)

What exactly happened in 1972 or 1973, in the Netherlands, where an infant girl was aborted, and her kidneys used to make a cell line that would be used, going forward, in the testing of vaccines?

That cell line is called HEK 293 (HEK stands for human embryonic kidney), and it has been used to test COVID vaccines.

I have already presented evidence for concluding the abortion involved removing the living infant from her mother's womb, and taking her kidneys, which of course killed her.

This evidence rests on the realization that, in order to extract viable and useful kidney tissue, the

baby had to have a functioning blood supply, which meant she was alive.

But the evidence ALSO comes from knowing many other abortions have been carried out, in order to harvest tissue for medical research, by murdering living babies.

I have found a very informative article (2/9/2021) at the Centre for Bio-Ethical Reform UK, by Christian Hacking, titled, “*What the HEK?!*” by Christian Hacking. Quoting from the article:

“HEK 293 is a human cell line created using a kidney from a dissected unborn baby in the Netherlands between 1972 and 1973. It is the second most common cell line and is used extensively in ‘pharmaceutical and biomedical research’. It is also used in vaccine creation and cancer research.”

“It was used, along with other human cell lines, to develop a genetically engineered spike protein (that the mRNA vaccine codes for) in the original development stage of the vaccine. The ‘new technology’ Pfizer vaccine and the Moderna Vaccine were tested on HEK 293 before they began human trials. This testing is ongoing for all new batches. Finally the ‘old technology’ Oxford AstraZeneca vaccine grew a weakened viral strain in HEK 293 cell culture...”

“The kidney in question was dissected from a healthy Dutch baby girl of unknown origin by the team at Leiden University in the Netherlands in 1972. Despite the inclusion of the term ‘embryonic’ in the title, the baby in question was probably 12-13 weeks old when she was killed so as to secure functioning kidney cells. The man in charge of the research was named [Alex Jan Van der Eb](#); he is still alive and still based in Holland.”

“When questioned on the matter by the FDA in 2001, Dr Van der Eb confirmed it was an intentional abortion of a ‘fetus’ but gave hazy details of the exact experiments.”

“So the kidney material, the fetal kidney material was as follows: the kidney of the fetus was, with an unknown family history, obtained in 1972 probably. The precise date is not known anymore. The fetus, as far as I can remember, was completely normal. Nothing was wrong. The reasons for the abortion were unknown to me. I probably knew it at that time, but it got lost, all this information.”

Author Hacking continues: “...extracting and growing living cells is incredibly difficult. In order to give oneself the best chance of success you need to ensure the child is healthy, fresh, intact and sterile. As one embryologist and Emeritus Professor of Anatomy confirms:”

“In order to sustain 95% of the cells, the live tissue would need to be preserved within 5 minutes of the abortion. Within an hour the cells would continue to deteriorate, rendering the specimens useless’.”

[That statement was made by “Dr C Ward Kischer, embryologist and Emeritus Professor of

Anatomy; specialist in Human Embryology, University of Arizona College of Medicine..."

[My comment: This suggests the abortion, in the Netherlands, in 1972, was planned and technicians were standing by. I would say that, to ensure the viability of the tissue, the infant had a functioning blood supply and was alive when her kidneys were removed, killing her.]

Hacking: "In order for the organs to be at 'optimal viability', the child needs to be dissected and organs extracted within 5 minutes of delivery. Anaesthetic also cannot be used so as to not change the cellular activity of the organs the researcher wants to obtain."

"Acclaimed Doctor, [Ian Donald](#), the pioneer of the ultrasound scanner, also claims to have witnessed the WI-38 [another cell-line] dissections [1962], conducted at the Karolinska Institute; he described them such:

"Experiments were being performed on near-term alive aborted babies who were not even afforded the mercy of anesthetic as they writhed and cried in agony, and when their usefulness had expired, they were executed and discarded as garbage."

"In his dense book *The Foetus As Transplant Donor the Scientific, Social, and Ethical Perspectives*', immunologist Dr Peter McCullagh relays detailed descriptions of the methods used on dozens of 'fetal tissue donors' from the 1970's onward, including the deaths of babies between 7 and 26 weeks gestation by decapitations, exposure, dissection and drug testing. Gynaecologist and ex-abortionist Dr Bernard Nathanson, relaying his own understanding of abortion, and citing McCullagh's book claims the Swedish experiments took place thus:

"...in Sweden they have been puncturing the sac of a pregnant woman at let us say 14 to 16 weeks, and then they put a clamp on the head of the baby, pull the head down into the neck of the womb, drill a hole into the baby's head, and then put a suction machine into the brain and suck out the brain cells..... Healthy human fetuses from 7 to 21 weeks from legal abortions were used. This is in Sweden. The conception age was estimated from crown rump length and so on. Fetal liver and kidney were rapidly removed and weighed. Now at 21 weeks, what they were doing, or 18 weeks, or 16 weeks, was what is called prostaglandin abortions. They would inject a substance into the womb. The woman would then go into mini-labor and pass this baby. 50% of the time, the baby would be born alive, but that didn't stop them. They would just simply open up the abdomen of the baby with no anesthesia, and take out the liver and kidneys, etc."

"A research paper from the University of Toronto from June 1952 commenting on the method of their experiments suggests that these techniques were universal with researchers working in close proximity to the abortions."

"No macerated [softened after death] specimens were used and in many of the embryos the heart was

still beating at the time of receipt in the virus laboratory."

"According to Gonzalo Herranz, former head of the Committee of Medical Ethics of Spanish doctors, the best way to prevent 'contamination by microorganisms' is to deliver the child by caesarean section or the removal of the uterus."

"A 1982 review of a history of tissue donation affirms this, and much of the above evidence:"

"Fetal tissue for transplantation must be 'harvested' within a few minutes of delivery. Ideally this is by hysterectomy, with the fetus delivered in utero. Drugs which reduce fetal physiological activity need to be avoided. The fetus is therefore is as alive and aware a state as possible when being opened'."

From Hacking's article, it's quite clear how the standard procedure of infant-murder is carried out.

It's entirely reasonable to assume fetal cell line HEK 293—used for COVID vaccine testing—was originally produced, in 1972, by the murder of an infant. Refusal to take a COVID vaccine on the basis of conscience and religion is more than justified.

Given the weight of the circumstantial case, I would say that for all people of faith, refusal is essential.

Lunatic medical murderers and their allies will say anything to avoid blame and the application of true justice to themselves. They will invent "science" at the drop of a hat and couch it in humanitarian terms. They will claim the ends justify the means. They will commit gross forgery to pretend those ends are vital.

But we don't have to stand by and passively believe them.

Billions of people of faith can stand against them.
<https://blog.nomorefakenews.com/2021/10/20/infanticide-in-creation-of-fetal-cell-line-used-for-covid-vaccine-testing/>

Jon Rappoport has worked as a free-lance investigative reporter for 30 years. He has written articles on politics, health, media, culture and art for LA Weekly, Spin Magazine, Stern, Village Voice, Nexus, CBS Healthwatch, and other newspapers and magazines in the US and Europe. In 1982, the LA Weekly submitted his name for a Pulitzer prize, for his interview with the president of El Salvador University, where the military had taken over the campus.

From Elder Ephiphanius of Greece

The Elder urged a certain spiritual child of his who worked until late at night and would not go to vigils: "My child, look a little upward. Not all downward, on the earthly things. Look at your soul a bit, too."

"Father," he persisted, "I don't have time, I don't have the opportunity."

Once that youth became ill, and the Elder visited him in the hospital. As soon as he saw the youth lying in the bed, he put the index finger of his hand on his temple, telling him: "Do you remember what I was telling you?"

The youth replied, "You were right, Elder."

"Now you must look upward against your will," continued Fr. Ephiphanius. "When you become well, you will look up of your own will."

Upcoming Events 2021

26 October, Tuesday: 6:30 Holy Unction
31 October, Sunday: Octoberfest & All Saints Party
14 November: Parish Thanksgiving Meal

GLORY BE TO GOD IN ALL THINGS!